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POLITICAL MEN OF EUROPE.

MR. GUIZOT.

Family of Mr. Guizot.—His education at Geneva and Paris.—His early literary labors.—His marriage.—His political and literary career.—His conduct in the Revolution of 1830.—His influence over the Revolution of 1830.—His death.

FRANCE, July, 1845.

Of all our contemporaries who have guided public affairs in France, none is probably more known to the United States than Mr. Guizot. He is a member of the Reformed Church, and this is a title of honor to Americans. Further, his grave, judicious, and temperate character resembles much that of our own countrymen. He is not a republican in name, but in fact, for he does not believe in the rights of the people to elect their rulers. He is a monarchist, and he has published in French the *Monarchie* of Voltaire, and the newspapers say that the American has expressed his opinion in his portrait to the king in the halls of Congress. I am sure, therefore, to have the attention of your readers, and to give some account of this illustrious statesman.

Francis Peter William Guizot was born at Noyon, in the South of France, Oct. 4, 1787. His father was a lawyer, and his mother a woman of letters. He was educated at Noyon, and then at Paris, where he studied law. He was a member of the Reformed Church, and he was a member of the Académie des Sciences. He was a member of the Académie des Sciences, and he was a member of the Académie des Sciences.

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with great bitterness. His enemies have constantly repeated that, by this act, he became a traitor, felon, apostate, that he put in danger the national independence, and was wanting to his most sacred duties. Even lately quite a sensation occurred on this subject in the Chamber of Deputies: the whole opposition renewed against him this charge, accompanying it with the severest epithets. Mr. Guizot replied that he had foreseen the fall of Napoleon, and went to Ghent to meet the Emperor. He was the cause of constitutional liberty. This apathy is skillful and ingenious, but insufficient. Has a citizen ever the right, in time of war, to abandon the soil of his country to go and give aid to the enemies of his country? Is it not his duty to remain in his country, and to defend it with his life? Before all ought not the national independence to be sustained and saved?

When the Bourbons returned the second time to France, Mr. Guizot was replaced in public office, he became Secretary to the Minister of Justice, and *Councillor of State*. But he did not long discharge these duties. The aristocratic and priestly party which soon acquired the preponderance, were not pleased with Mr. Guizot, because he was guilty in their eyes of being a Protestant and of professing moderate opinions. Mr. Guizot then joined the opposition, but with his characteristic qualities, with no extravagance, asking for a strong and stable government, while at the same time he would have liberty well secured. He formed with some friends an intermediate party, called the party of the *doctrinaires*.

It is difficult to describe the doctrines. The name was given, because they had constantly on their tongue the phrase *political doctrine*. They were the metaphysicals of the liberal party of France. They proclaimed as a fundamental principle, not the sovereignty of the people, but the *sovereignty of reason*, an ambiguous, obscure word, susceptible of a thousand opposite interpretations; for every body professes to have reason on his side, and who shall decide among these rival claims? The sovereignty of the people is a clear and definite thing; the people speak their minds, they give or refuse their assent, and it is easy to know where the majority; but where is reason? how is its vote to be ascertained? how shall its decisions be given? You say you have the intellectual superiority; well; but here are others who say so too, and their principles are contrary to yours. Who is to judge between you?

The principle of the sovereignty of reason makes no progress in France. The party of the doctrinaires, composed of superior men, has never been numerous. The journals wittily call it the *camp of the doctrinaires*, because they can all sit at large under one canopy.

Mr. Guizot composed numerous political pamphlets, which produced much sensation when they appeared, but which now are forgotten. He recommenced his public lectures upon modern history, and his eloquence and learning drew around him a large concourse of hearers. The lighted government of Charles X. became uneasy. Mr. Guizot received orders to suspend his lectures. He then withdrew wholly into his study and spent his leisure in publishing a *History of Civilization*, which is a masterpiece of learning, argument and style.

In 1828, Mr. Guizot entered the Chamber of Deputies, and took rank among the moderate men of the opposition. Two years after, he acted an important part in the Revolution of July. He drew up the protest of the Deputies against the violation of the charter; he read to the legislative chamber the proclamation by which the Duke of Orleans was called to the throne; he, lastly, as minister of the Interior, re-organized in 1830 the whole public administration. In the course of a few days he appointed 76 new prefects, and 176 sub-prefects. His industry was great, and he brought to all his acts a firm will which overcame the greatest obstacles.

Since this time, Mr. Guizot has entered several times the Chamber of Deputies, and has always exerted a preponderant influence. Having become in 1832 Minister of Public Instruction, he made a law on *Primary Schools*, which will remain as one of the finest monuments of his fame. This law, wisely prepared and executed faithfully, has considerably increased the number of our schools. There were, in 1833, 12,000 villages in France which had no means of education. Now, we have every where instructors, and the number of children who attend school is doubled. Honor to Mr. Guizot for this great and noble creation of his genius!

I will not follow this statesman in all the phases of his political life; his history is well known. In 1836, he left the ministry; in 1838, he took part in the coalition which overthrew the cabinet of Mr. Molé. In 1839, he was appointed ambassador of France to London, and was received with much favor by the British aristocracy. The fame of his name, the dignity of his person, his perfect knowledge of the English language and manner, his Protestant character, all contributed to conciliate the good will of England. But he was deceived by Lord Palmerston, who signed on 15th July, 1840, without informing him, a treaty with Russia, Prussia and Austria. Mr. Guizot returned to Paris, and formed the 29th Oct. following a new cabinet, of which he is still the principal member. He received from Louis Philippe instructions to preserve peace, and he discharged this task with judicious energy.

It is now nearly five years that the ministry of Mr. Guizot has subsisted, a long time for so feeble a nation as France. Mr. Guizot has undoubtedly committed faults; we cannot forget the unhappy and iniquitous affair at Orléans; but he has shown in many circumstances a noble devotedness, intelligence of the first order, and his reputation as a parliamentary speaker has constantly increased. Mr. Guizot has rivals in forensic eloquence, but no superiors. I wrote you, on another occasion, of the characteristics of his eloquence; the smallest question becomes in his hands a source of high and noble thoughts. He does not seek for pathos, and attaches no value to the producing of transient emotions. He is vigorous in argument, striking in his expressions, and goes to his object with untiring step. His gesture is simple and forcible; his voice sonorous and imposing; no one of our political men better knows the art of securing the attention of his hearers.

Mr. Guizot deserves in his private life the esteem and respect of all. Instead of employing, as so many others do, his high political station to increase his private fortune, he continues comparatively poor. His former colleagues have amassed millions; he, on the contrary, owns but a small country house a few leagues from Paris, and his children nothing but his paternal inheritance. Never have his better feelings been so clearly manifested as in his private life. They charge upon him no base or sordid habit. Mr. Guizot loves power; he is proud of command; it is his passion: that of avarice is unknown to him.

A great domestic calamity, an irreparable loss afflicts Mr. Guizot. He lately buried a son aged twenty years, who already gave the finest promise. Mr. Guizot bore this trial with singular firmness, and found strength of soul to resign himself to a mournful to this dispensation of Providence. I do not know what are the religious views of this statesman; I would not dare to make conjectures

in so delicate matter, but he certainly showed before the tomb of his son Christian calmness and patience.

He has still three children, if I am rightly informed; all quite young, and not able to assist him in his labors. He devotes to their education the little leisure left him from political affairs; and it is affecting to see the great minister, the great orator, the great writer give humble lessons to his little family.

In a word, Mr. Guizot is one of the men who do most honor to France. If he has sometimes shown too much distrust of free institutions; if he has committed, in the warmth of political debates, some errors, he has established on a solid basis the government of the middle classes in our country, and posterity will rank him among the number of those who have best served the cause of humanity and civilization.

For Zion's Herald and Wesleyan Journal.

THE GLORY OF THE CHURCH.

NO. III.

2. Pure doctrine gives respect, and therefore glory to the church. The various systems of error imposed upon our world by designing men, [it matters not what name they assume, or how popular,] are frequently detested even by those who give them support. This, I am aware, speaks little in favor of the consistency of men; but so it is. Observation and conversation brings to view the mournful fact, that men frequently act in opposition to the conviction of their own minds upon plain points of duty; how much more then relative to abstruse points of doctrine. There are various causes that tend to this. Some are actuated by motives of gain, fear, and popularity; while others, without any apparent reason, move along in the same beaten track with their parents, yet these very persons respect the truth in their hearts as well as persons who maintain the same.

Not unlike error, demands respect when it is not rejected in quick and bold sentences, they are not to be despised. The influence diminishes as the work of examination progresses, until that which appeared true in the commencement, becomes disgustingly false. Look at the numerous false opinions that have been urged upon the Christian church, as well as the endless number of sects, calling themselves the true church. Where are they now? They have passed away, and all that is known of them is, that such sects once existed, and such doctrines were once prevalent.

Not so with the pure principles of Christ's gospel; they are as the shining light, increasing more and more until the perfect day. The more they are known, the greater their influence upon the human mind, and the less fear relative to their divine origin. When received into the heart, it becomes subjected to the reign of Christ, and therefore emancipated from the bondage of sin and Satan. As truth, it demands, yes, begets respect, and this is what makes the church glorious.

Another consideration that gives respect to pure doctrine is the conviction, every where prevalent, that this, and this only, will ultimately triumph. Changes have and will continue to take place both in the moral and physical world. These follow each other in quick and rapid succession. Indeed, the sun itself may grow dim with years, and the moon be turned into blood, yet pure doctrine, like its great Author, is unchangeable. Opposing influences may, for the present, prevail against it; persecution and death may be inflicted upon those who embrace it—error may triumph powerfully—but in the end that which is pure can only prevail.

For this the Divinity himself is pledged, and though heaven and earth pass away, his word cannot fail. This fact is obvious to the honest, reflecting portion of our fellow creatures; and what an influence it is now exerting on the moral character and destiny of our race. Let then the holy disciples of the holy Jesus rejoice. They are pursuing a journey that must terminate well, whatever be the present difficulties and embarrassments. Let then Christian people become settled and grounded in the pure doctrine of Christ's gospel. Let this be your armor and you may bid defiance to earth and hell. Influence you will have in spite of men or devils, only arm yourself with the pure word of God.

3. There can be no true glory without pure doctrine. There may be an exultation, a triumph; but it is the exultation of devils—the triumph of error; yet this is but momentary—like the morning cloud and early dew, without a consequential basis in the rock of ages—our faith placed on the only sure foundation—there can be no lasting peace to the mind. Suspense, dark and doubtful is the only birth of such a soul. But let the mind fully embrace the truth as it is in Christ—let its influence take entire possession of the heart, and all distressing doubts cease. The mind at once becomes tranquil, both in view of the past and in prospect of the future; for it is this and only this, that turns the past into brightness, and opens a safe and pleasant way to immortality.

Perhaps there are no subjects in all the wide range of Christian theology so much dwelt upon as those of the future. Many things that are past excite emotions either of pleasure or pain; but these soon pass away amidst the new and varying scenes of life—even emotions of guilt, arising from past transgression, are partially suspended in the eagerness of the mind to commit those still more aggravating. But not so with the solemn realities of the future. The uncertainty of life—the certainty of death and judgment, are considerations that will at times occupy the mind. To avoid it is impossible. The mournful scenes of every year, and almost every passing day, will remind us of them. Our feelings, our relations, and daily associations bring them fresh to the memory. Here we see the influence and power of pure doctrine, and therefore the glory of the church. What is it that gives resignation to the mind amidst the disappointments and privations of life—victory over death, hell, and the grave—holiness triumphing over the most distressing calamities? Is it not the conviction, that the great and pure principles of the gospel are the leading governing principles of our hearts and lives? Here we have the triumph of truth—the glory of the church. Nothing else can do this. The various systems of error will have their influence—the power of education and example will be felt in the formation of character—the strength of prejudice will be seen in the established customs of our world—but there is a point beyond which error cannot reach; where its influence will cease to cheer and support; and where the soul must find its comfort, if at all, in the truth of God alone.

If we look at the various conflicts arising which the church has passed—conflicts arising from the interposition of civil and military power for her extermination—from the numerous systems of infidelity armed with the popular literature of the most distinguished age of the world—from the deepest ingratitude, and cruelty which she has met here—beating down their strong holds—placing her feet upon the neck of her enemies—and that, not with carnal weapons, but the simple weapon of truth—pure, unadulterated truth—we cannot

but behold the glory of the church: the unity and respectability administered by the pure doctrine of Christ's gospel.

THOMAS ELY.

Sandwich.

For Zion's Herald and Wesleyan Journal.

THE UNFAITHFUL MINISTER.

Of all men on earth, such an one has the most to fear. He is in imminent danger of making a miscarriage here, and of becoming a cast-away in the world to come. If such should be his lot, woe indeed must be his condition—the lowest, the hottest hell must be his portion for ever.

How is it, that a man, calling himself a minister of Jesus Christ, can neglect almost every pastoral duty, save preaching twice on the Sabbath, twenty-five or thirty minutes each time, and still think himself to be a "good minister of Jesus Christ"? But so it has been in years past, and so it is at present. Men, calling themselves ministers, have had the charge of stations and churches, who have not visited one quarter of the families belonging to their charge with a pastoral visit during the year, who have not for once introduced or conversed upon the subject of religion with them, nor offered to pray with them in their families; yet, more, they have passed the houses of the poor, the sick, and the dying, without darkening their doors, or inquiring after them in their distresses. Hundreds of poor souls have been neglected, or driven away from the fold and flock of Christ by the coldness and indifference of the careless shepherd. I may be mistaken in the above, and I may be wrong; but I think there are not more or less prevalent amongst us, is certain. Hundreds can bear witness with me to these things, and to such neglects as are too hardened to be named in a public communication. In many places, and amongst a certain class of people and ministers, it is *unpopular* to introduce religious conversation into families on visiting them, or to name it at social parties; all this most of us know to be true. But it is very strange that a Methodist preacher should seek such popularity as this—strange that they should so depart from the *active work* of primitive Methodism, as to neglect pastoral duties, and to neglect the duties of a minister of Christ. To pray and talk with each family on religion, as they call upon them, is one of the main pillars of ancient Methodism; to visit the poor, the sick, and the dying, and instruct the children, is another. "Take these two things from under the building, and though you can preach like an angel, your house will certainly fall. Go on to those poor circuits, where the preachers cannot be supported, and inquire why it is so, and you will find the evil originated in *pastoral neglect*. The preacher neglected the people, and the people neglected him; each by their neglect hardened the other—every thing went wrong, and the circuit was *left down* as a conference as a bad one. "I speak what I know, and testify that which I have seen." A *gloria* is got up about the place. The next preacher goes on to the circuit with the impression that he must have a "hard lot of it." The people wait to see if he will do any thing—call, visit, pray, &c., and he in his turn waits for the people to provide for his wants, and make him comfortable; and when this is done, he *intends*, if they do their duty, to do his. So it goes on from bad to worse—the preacher cries down the circuit, and the circuit the preacher. "I wonder some have to locate, heeding no other than the charge of the year. In reply, we say, how did preachers stand twice this amount fifty years ago, and retain their health to more than middle, some to old age—how do some of the *old stumps*—here and there one—stand it now? I will tell you the whole secret. They were up with the *hark*—they lived on substantial food—they were never idle—they had exercise of the right kind in the open air—they were living active men—men of religion—men of God, who fed and fasted their souls on the Bread and Water of Life—men who sought the honor which cometh from God and not from man. They were up with the *hark*—they were never idle—they had exercise of the right kind in the open air—they were living active men—men of religion—men of God, who fed and fasted their souls on the Bread and Water of Life—men who sought the honor which cometh from God and not from man. 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